THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*This is his commandment, That ye should believe on the name of his Son Jesus Christ, and love one another. . . . And he that keepeth his commandments dwelleth in him, and he in him*" (I. JOHN 3 : 23, 24).

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IS YOUR CREDIT GOOD FOR THE LIFE TO COME?

ELDER JAMES E. TALMAGE.

WE count it a blessing for any young person to get a good start in life. To secure such advantage for their children, through the facilities of school and college or other experiences of training and preparation, parents ofttimes sacrifice their own comfort and willingly endure privation. Youths, impelled by worthy ambition or in response to the call of duty, strive for the same on self-initiative, and deny themselves present indulgences in the hope of future and lasting gain.

Now, inasmuch as mortal life in its entirety is a schooling for eternity—and who can gainsay the word of God to this effect?—it becomes a matter of immediate and personal concern to every one of us to know and do the things that shall give us the best possible start in the new and unending career to which the grave is the portal.

What is your capital and mine with which we are to work and progress in the hereafter? Are we prepared for a good start, or handicapped with debts and obligations incurred in the flesh? Are we fit to be graduated from this school of earth, trained for the duties of the greater sphere or shall we find ourselves fettered by ignorance, inability, or even worse, disability?

God's purpose in preparing the earth for the tenancy of His children is that of providing experiences to qualify them for eternal progression. Concerning the spirits of the race, before the first of them had been embodied, God spake, saying: "We will make an earth whereon these may dwell. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Pearl of Great Price, p. 66).

Advancement is conditioned by obedience to law. Is it not so in earthly, mortal, and material affairs? Our application of the power of steam to the enginery of industry, or more recent subjugation of electricity whereby that subtle energy is generated and controlled as man wills—indeed, our utilization of any and all of the forces of nature or forms of energy—is effected through obedience to natural law. And the forces we call spiritual can be brought to service only through compliance with the laws by which those forces operate. Would you have the power of the Holy Ghost, the very energy of Deity, actively manifest within your soul? Then obey the law in the case, as you would sedulously comply with the laws of light, heat, electricity, or the mechanical powers to effect their application to your needs.

Through obedience to the Divine requirements we not only gain in mortality, but by that success we develop ability and amass capital for the life beyond. This is the God-given promise concerning the spirits of mankind: "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever."

The "second estate" is this mortal existence, which as shown, is the basis or foundation on which rests the possibilities of progression in the hereafter. To wilfully fail in obedience to the laws and ordinances of the Gospel here means that we shall enter upon eternity with small capital or none, or, saddening though it be, as paupers without portion or patrimony in the heritage of eternal wealth. Like a provident and wise father urging his son to be thrifty, to prepare for the time when he shall stand alone to succeed or fail, making himself well-to-do through industry and honesty or pauperizing himself through indolence and waywardness, the Lord counsels and admonishes us all: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6: 20-21; see also Book of Mormon, III. Nephi, chapter 13).

It is every man's privilege to have an individual account in the bank of heaven, and to add thereto by deposits of good deeds wrought. That bank is safe beyond all measure of security such as locks and bolts can afford. In a splendid imagery expressive of fact, Christ depicted the joyful surprise awaiting some whose credit has been accumulating despite and really because of the unconsciousness of their efforts. For them is reserved the blessed summons: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (See Matt. 25: 31-46).

Death can not rob us of spiritual wealth nor depreciate our credit in the treasure house of eternity. All that we have gained

here, through obedience to the laws of God, shall be ours when all earthly possessions have been left behind. This fundamental truth has been set forth by the prophet Joseph Smith in forceful and unambiguous precept:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (Doctrine & Covenants 130: 18-21).

FAITH AS AN ACTIVE FORCE.*

CHARLES GORE, D.D.

"LET him ask in faith, nothing doubting: for he that doubteth is like a surge of the sea driven by the wind and tossed. For let not that man think he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (James 1: 6, 7, 8).

The leading idea of this general epistle of St. James is that we are made in the image and likeness of God. That means that there is implanted in man's original being, by his creation, the sense of an ideal to which he is to conform, in which his true happiness consists. This is pronounced in the solemn Word of God; but it is not merely a word; it is implanted as an innate gift, a power to realize the ideal, and not merely to hear it. And then when sin, world-wide sin, came near to obliterating this ideal, when it had defaced this divine image and likeness in man, it was, by a divine process, an act of redemption, restored and recreated in Jesus Christ. As St. James says, the divine purpose is there, in the Divine Jesus, manifested, translated in the divine form of human character; there in Jesus, the Son of Man, we see again quite clearly the true ideal of our manhood. This ideal again is spoken in words, and the epistle of St. James is full of the words of Jesus; but it is not merely an ideal spoken in words. It is accompanied with a power to realize it; that is, the spirit which He hath made to dwell in us, which yearns over it with a passion of jealousy for our loyalty to the only God.

The only disposition which should follow from this way of thinking about our being like Him, is that we should be full of an awful sense of the seriousness of what is committed to us because we are men. Be it unto me, like the Blessed Virgin, we

*Sermon preached at All Saints' Church, London, printed in *The Christian World Pulpit.*

cry; be it unto me according to Thy word. We are here to realize this ideal; therefore, what behoves us is a hushed and awful silence in our hearts, the kind of silence in which God can really speak, a silence far removed from the noisy voices and tumults of the world. We are to be swift to hear, slow to speak. And this is to show itself in a spirit of holy passivity in all parts of our life. When we are in trouble or affliction, or subjected to anything we dislike, our natural impulse is simply to murmur and complain and resent it. No, says St. James, this is your trial. It is only by being tried that you can ever realize your ideal. You have got to think of this particular trial, of every particular trial, as a divine instrument by which you are being made perfect and entire, lacking nothing. There is no other way to perfection except through trial. The last thing you have to do is to resent.

Or again, he bade us think very carefully about the meaning of words. There is no sin which strikes St. James' imagination like sins of the tongue. He says the overflowing passions, lusts, desires, appetites, angers, furies of man boil out in all sorts of language, lawless, undisciplined, lustful, bitter, critical. But all this overflowing naughtiness is, of course, the destruction of the divine ideal. We want to be swift to hear, with a hushed silence in our hearts, and think before we speak, that our words may express something of the divine ideal, not of the violence and impulse of human passions.

Or again, he looks out on men and says, how confidently they take their lives into their own hands and make arrangments to dispose of their time. To-day and to-morrow I will go to this or that city and abide there so long, and then come back again; as if their lives were really at their own disposal. No, our lives are at a disposal greater than ours, and in all our plans we want first of all to reckon with the purpose of God, which in part we can not know, checking us, controlling us, inspiring us with right purposes and right ideas.

So in all these ways St. James bids us consider the importance of submission, passivity, acceptance. And that is a very large part of Christian living, no doubt, and it is a part which the exuberance of human self-will makes us very loth to accept. Yes, it is a part, but it is not by any means the whole. Faith does not show itself in submission. It shows itself in very vigorous dissatisfaction with things as they are. Therefore one of the greatest characteristics of faith is the greatest determination to make things different. It does not just take things as they come and submit to them. It demands to alter them. It demands to alter one's own character and circumstances, so far as they are within one's power, to create and recreate and fashion things anew within and without us. That, too, is a very large part of life. Faith is not only passive acceptance; it is also vigorous and, in a right sense, critical and active. It is not acquiescent. And we need

always to think of this also, because besides the overflowing of self-will human life is everywhere characterized by a listlessness, a despondency, an acquiescence, a most false passivity. The world as it is is not by any means the will of God, and we have no kind of right to imagine it is. We can not read one of the prophets of the Old Testament, we can not read the Gospels, without seeing how contrary the arrangements of society may be, and are, to the will of God. In that lovely hymn for children by Mrs. Alexander, there is that famous verse about the rich man in his castle and the poor man at the gate, "God made them high and lowly, and ordered their estate"; which seems to imply that the ordering of society as we may find it at any particular moment represents the will of God, whereas, when Mrs. Alexander wrote, forty or fifty years ago, it was even more markedly contrary to the will of God than it is to-day. Rather more than a hundred years ago the famous Archdeacon Paley preached a sermon which has become, unfortunately, memorable again to-day, because it has been recalled by some of our famous writers. It was one of the ablest sermons, I daresay, ever preached, and also in that proportion one of the most disastrous. That was at the beginning of the industrial movement, and as we read the records of those times we can hardly conceive how human beings of ordinary human sensibility and good feeling could have endured the profanities of the factory system, the incredible injustice to the the workers. As we to-day read the record of those things our blood boils and our heart fails as we contemplate the extraordinary blindness which may settle down on people, so that they acquiesce in something which is flagrantly contrary to the will of God. And Archdeacon Paley under these circumstances had, unfortunately, the audacity to preach a sermon to the poor, in which he bade them congratulate themselves on being delivered from the gross temptations which fell upon the rich, and therefore, so to speak, to rejoice in their comparatively happy lot. He was a pluralist himself, who held several very considerable benefices. And that, of course, is what is meant by the Bolshevists when they so vehemently assert in a famous phrase that religion is the opium of the poor. We have allowed there to be much more truth in that assertion than we should like to admit. And, of course, you cannot listen to pious people's talk without seeing that that phrase about "it pleased God" is scandalously abused. I remember an occasion when somebody said to me that it had pleased God to take her dear husband. I knew her husband had died of drink, and that it had not pleased God in any sense to take him, except in judgment. It would please God that he should lead a useful life and make his home happy. That is what would please God. And there are multitudes of people who kill themselves by eating too much, as well as drinking too much. It does not please God that they should do so. It would please God that

they should use meat and drink as instruments for health and happiness.

And there are a thousand ways in which people say it "pleases God" to do this or that, when it quite displeases God. The world as it is, and the arrangements of society as they are, and the events of our own lives, are very often due, not to the pleasure or good will of God, but to our own wilfulness and lawlessness. As to society in general, St. James says a great deal about that. But at the end of his epistle he takes the matter into the region of sickness and sin, and he shows us how very far he is from thinking or desiring us to think of faith as if it was a purely passive thing. It is a criticism, and in part—though not so entirely as is sometimes represented—a legitimate criticism upon the service provided for the visitation of the sick in our Prayer-book, that it thinks too much of resignation, and not enough of sickness as something which ought to inspire us with a sense of resentment, that we may see whether it can not be remedied. It is appalling, if we begin to think it out, how large a proportion of the sickness in the world is due simply to our lawlessness. If men would generally live according to the will of God the amount of sickness which might be abolished is almost inconceivable. We are told by the biologists that even the sickness among animals is due almost altogether to the maladministration of man; and amongst ourselves, we know the extraordinary proportion of the sickness of the world which is due to our needlessly putting people under unhealthy conditions, or not giving them enough to live upon, or their own misuse of the gifts of God, or their own vices. The amount of sickness which might be rapidly abolished, if men would, in general, do according to the will of God, is enormous.

So St. James contemplates a particular kind of individual sickness, and he says, "Is any among you sick, let him call for the elders of the Church and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save him that is sick"—that is, save him from his sickness—"and the Lord shall raise him up." You see how St. James would have a Christian community of believers think about a case of sickness in their midst, not as something which they are just to sympathize with and accept, but as something that they are to regard as an invasion of wrong which they have got to get right; that is the attitude of our Lord. He saw the poor woman bowed down this many years with an infirmity; a weakness of the back, which prevented her from holding herself up straight. She was quite bowed down, and no doubt her neighbors had gone on sympathizing with her. People had looked at her with pity and said, "Poor woman, what an infliction of God," and had encouraged her to resignation and all that. But that was not the attitude of our Lord. He did not say God had bound this woman;

He said Satan had bound her these many years, but the Son of God could liberate her, that was what He was here for, in part, that she might be loosed from her infirmities, though it be the Sabbath day. So He healed her, and in such healings He required faith, which could look into the face of God and say, God, this is not Thy will; I will have what is according to Thy will. I believe that Thou canst do great things. I have faith in the power of God and in His goodness. That is the meaning of our Lord's healing. "According to thy faith so shall it be unto thee." The agent of those healings was the active power of God which was within; the instrument of those healings was faith.

So St. James would have this little Christian community behave. Is anyone ill? That is not an occasion for resignation and sympathy only; it is an occasion for vigorous action to defeat the sickness. St. James was not talking about the action of medicine, which in those days was largely associated with religion, but he would have the sick person summon the representatives of the Church, its officers, and there they are to come formally, Presbyters and Elders of the Church; they are to come and surround the sick man, and they are to do a formal act, such as is spoken of in the Gospels, as an instrument of healing, the laying on of hands and the anointing with oil. They are to do both these things. They are to pray over the man, that is, the stretching out and laying on of the hands, and and they are to anoint him with oil in the name of the Lord; that is a formal act which is to concentrate the faith of the community, through its officers, on the sick person, as a thing to be done if it be the will of God, viz., to heal. And his faith is to be evoked by their faith, and the prayer of faith shall save him from his sickness, and the Lord shall raise him up. He speaks confidently, though I do not suppose he dreamt that that would occur in every case; he is thinking of a particular case. You see the vigorous spirit of resistance which faith is to accept; it has to take shape in formal, deliberate action.

(TO BE CONTINUED.)

STRONG TO BEAR.

O WELL for him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong:
For him nor moves the loud world's random mock,
Nor all Calamity's hugest waves confound,
Who seems a promontory of rock,
That, compass'd round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffeted, citadel-crown'd.

—TENNYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 20, 1923.

EDITORIAL:

COMMENTS ON A PRESS DISPATCH.

A *Reuter* dispatch this week gives the information that the Japanese insurance companies intend to pay the full insurance losses resulting from the recent terrible earthquake in Japan, although they could legally refuse to do so by availing themselves of the earthquake clauses in the policies. In so doing, the Japanese companies are taking a most commendable stand. They are emulating the example set them by the insurance institutions after the earthquake at San Francisco in 1906, "when over £40,000,000 was paid out, although many companies had clauses in their policies excluding liability for losses caused by earthquake."

This magnanimous action of these great insurance organizations does more than to establish confidence in modern business enterprises; it indicates that men are responding to service rather than to selfishness; it enkindles hope in the coming brotherhood of man.

Perhaps I am inclined to give more significance to this action than it merits, because of many recent observations and experiences that seemed to indicate that business concerns and individuals are being driven recklessly and heedlessly by such selfish, sordid feelings and desires as will undermine the very foundations of society and good government. It is almost impossible for one to travel in Europe to-day without becoming overwhelmed with the thought that one is surrounded by leeches and thieves. In reputable hotels, for example, head clerks try to fleece the traveler by taking undue advantage of exchange rates, or by saying only high priced rooms are vacant. In touring companies of long-standing reputation, clerks try to give short change, or overcharge for long-distance tickets. In passenger trains, "confidence" men ply their nefarious games without detection or even molestation, shrewdly trying to entrap and rob the unsuspecting traveler, not a few of whom represent that multitudinous class, one of whom "is born every minute." Surely, it was much of this and more that C. E. Jefferson had in mind when he wrote:

"What a miserable old humbug of a world we are living in, full of trickery and dishonesty and deceit of every kind. Society is

cursed with affectation, business is honeycombed with dishonesty, the political world abounds in duplicity and chicanery, there is sham and pretense and humbuggery everywhere. . . . Yes, it is a sad, deceitful, demoralized world in the midst of which we find ourselves; but, thank God, there are hearts here and there upon which we can evermore depend. We have tested them and we know them to be true."

Nations as well as individuals are sowing seeds of hate, and harrowing them with deception. No wonder then, that individuals are stripping one another "by hook or crook" and striving to succeed by dishonesty.

The Japanese have not won in the world an enviable reputation for honest dealing; but in this great national calamity which has stricken so many millions, the insurance companies, at least, have reached the same height that their so-called Christian communities established under similar circumstances.

After all, such action may be but the response of the human heart to the cry of suffering. Even so, it's hope inspiring. It's a manifestation of the Christ spirit.

But why so much dishonesty in "Christian" Europe? The spirit of the Savior suggests not only fair dealing but love at all times and under all circumstances. Europeans boast of their "sky-line" of church steeples, so the traveler is justified in assuming that some little result of Christian teaching might be manifest in daily life. However, about one month's travel disillusions him. These "Christian" countries are very little, if any, better than the so-called heathen countries of the Far East. And yet these European nations are the product of centuries of "Christian" teaching!

Has Christianity, then, failed? No. The fact is that, as Tolstoi says of the Orthodox Greek Church, "The Church confesses the doctrine of Jesus in theory, but denies it in practice. Instead of guiding the light of the world, the Church through affection for the world expands the metaphysical doctrine of Jesus in such a way as not to derive from it any obligation as to the conduct of life, any necessity for men to live differently from the way in which they have been living. The Church has surrendered to the world, and simply follows in the train of its victor. The world does as it pleases, and leaves to the church the task of justifying its actions with explanations as to the meaning of life. The world organizes an existence in absolute opposition to the doctrine of Jesus, and the Church endeavors to demonstrate that men who live contrary to the doctrine of Jesus really live in accordance with that doctrine. The final result is that the world lives a worse than pagan existence, and the church not only approves, but maintains that this existence is in exact conformity to the doctrine of Jesus."

When individuals, great business institutions, and nations be-

come embued with the desire to practice the divine principle of doing unto others as they would be done by, then, and not until then, will the Christ life begin to be manifest among mankind.

Thank heaven for that Church which associates with the divinity of Christ the practical and masterful teachings of "being honest, true, chaste, benevolent, virtuous, and in doing good to all men!" Thank heaven for the association of men and women who spend their means, and consecrate their lives to the promulgation of these sublime truths, and who in sincerity and truth call the world to repentance from selfishness and sin, and make a universal appeal for the adoption of those sacred principles the application of which will establish that long-looked-for era of good will and brotherhood!

D. O. M.

CONFERENCE APPOINTMENTS.

THE appointments for the semi-annual conferences of the British Mission are as follows:

Liverpool	Sunday, September	23, 1923.
Irish	,, ,,	30, ,,
Scottish	,, October	7, ,,
Newcastle	,, ,,	14, ,,
Hull	,, ,,	21, ,,
Welsh	,, ,,	28, ,,
Manchester	,, November	4, ,,
Sheffield	,, ,,	11, ,,
Norwich	,, ,,	18, ,,
Leeds	,, ,,	25, ,,
Birmingham	,, December	2, ,,
Bristol	,, ,,	9, ,,
Nottingham	,, ,,	16, ,,
London	,, ,,	23, ,,

Each conference president is requested to make all necessary arrangements in ample time to give due notice to the Mission President, to the members of the conference, and to the public, of the time and place at which meetings of the conference will be held.

DAVID O. MCKAY,
President European Mission.

"THE talk is of perishing faith, and reason answers that sooner will the principles of gravitation and evolution perish than faith. Faith is a permanent and vital endowment of the human mind—a part of reason itself."—E. PHILLPOTS.

CERTITUDE IN RELIGION.

R. P. Downes.

An essential requisite for any sufficing knowledge of God is moral obedience. If we would really know God, and be at peace with Him, we must live the life of purity and obedience through which alone fellowship with Him is made possible. We must seek God in Christ, not by merely reading about Christ, but by following Him. Obedience is the source of spiritual knowledge. It is true that we shall be like Him when we see Him as He is. But we must be that we may see, as well as see that we may be. It is useless to say that we believe in Christ unless we are striving to conform to His image. "Unto the upright there ariseth light in darkness." That is a fruitful word which reads in the Revised Version: "If any man willeth to do His will, he shall know of the teaching, whether it be of God or whether I speak from myself."

Here we have laid down the great principle that it is not the clear intellect which gives the right heart, but the right heart which clarifies the intellect; that men must love the truth before they will thoroughly believe it, and that the Gospel receives the assent of understanding only when it brings a passport from a rightly-disposed will. It is the will which keeps the keys of the soul, shutting out or letting in whatever it pleases. A conscience clarified by virtuous living; moral perceptions made clean and clear by the choice of right; inward loyalty to truth; the fine, pure temper of sincerity; the habit of obedience—these are, in this realm, the great revealers.

The things of God are not revealed to the brute or the brutish man. The heart can only know that which it loves—that with which it has affinity. "Things human," says Pascal, "must be known to be loved; things divine must be loved to be known." An honest desire to know the truth; a readiness to make any sacrifice for the attainment of that knowledge; swift and unfaltering obedience to the truth as far as it is already known—these will bring light when nothing else will bring it.

Sin has in all ages destroyed evidence by destroying the sentiments which make it visible. St. Paul speaks of things which are "spiritually discerned." There are many things in religion which fade from the grasp of reason, because they have first faded from the vision and the insight of love. "Blessed are the pure in heart," said the Master, "for they shall see God." The great cure for doubt in the intellect is holiness in the heart. Our conscience, our moral perceptions, these are the true revealers of God. In proportion to their clearness do we discern Him, and in proportion as they become darkened and obscure He grows dim and vanishes away. The pure in heart alone see God.

Walking in the holy fear of God, purifying ourselves as God is

pure, seeking daily a fuller knowledge of the divine will that we may hasten to obey it, we shall have a sense of God so near and so intimate that the sun in the heavens is not more real to the scientific observer than God will be to us. Nay, the certainty of God to the pure and responsive soul is more real than the certainty of the sun in the heavens, for the knowledge of the sun in the sky is mediate, and therefore imperfect, knowledge—the knowledge of something outside them, and unlike them. But the knowledge of God in the soul is absolute knowledge, being founded on the similarity of the mind knowing and object known.

Thus, those who fear God and delight in His mercy have a direct consciousness of His being and His presence. They consciously realize that in God they live and move and have their being," and that He "works in them to will and to do of His good pleasure." By a certainty above all argument, higher than all logic, and more satisfactory than any process of mere reasoning, they realize the divine succour amid the conflicts and sorrows of life. And they are well assured that He in whom they trust will never leave them nor forsake them.—*Wesleyan Methodist Magazine.*

FROM THE MISSION FIELD.

Branch Reorganization.—Saturday, the 19th ult., Elder Joseph Orgill was set apart as President of the Merthyr branch of the Welsh conference, to succeed Elder Frederic P. Jones, who has been transferred to the Sheffield conference.

Releases and Departures.—The following Elders, honorably released from their labors in the British mission, sailed for home Friday, the 14th inst., per s.s. *Montrose*: Ray W. Woodfield (London and Birmingham conferences), Ernest G. Joseph (Bristol and Birmingham conferences), and William E. White (Newcastle and London conferences).

Meetings of Traveling Elders.—A priesthood meeting of the traveling Elders of the Welsh conference was held at Cardiff, Saturday, the 25th ult., with President Grant Y. Anderson presiding. A new plan of conducting weekly classes was proposed and discussed, with other conference business.

The monthly priesthood meeting of the traveling Elders of the Manchester conference was held in the Manchester hall on Saturday, the 1st inst. Various questions pertaining to missionary work were discussed.

Priesthood Meetings.—Saturday, the 8th inst., the Nottingham conference held a general Priesthood meeting, in Nottingham. Elder G. Rex Sutton presided and conducted. The branch presi-

dents reported the conditions in their branches, and all the reports showed a marked improvement. An enjoyable discussion followed. Following the Priesthood meeting an officers' and teachers' training class of the entire conference was held. Elder Ernest H. Capel gave an interesting talk on "Teacher Training Work." All branches were represented.

The seven traveling Elders of the Nottingham conference met at Robin Hood Chase, Nottingham, on September 8th, with Conference President Joseph H. Valentine presiding. Short talks were given by Elders William M. Oswald and Fred. D. Manghan on "Public Speaking" and "Advantages of Open Air Meetings."

Baptisms.—Saturday, the 1st inst., a baptismal service was held by the Manchester conference in the Manchester hall. A large number of Saints and investigators, and all the traveling Elders of the conference, were present. Short discourses were given by Elders Claude P. Heiner and Ralph A. Bailey, after which three candidates were baptized by Elder Alfred V. Atkinson. They were later confirmed by Elders Claude P. Heiner, Merrill D. Clayson, and C. C. Heaton.

Saturday, the 8th inst., an impressive baptismal service was held in the Latter-day Saints' Chapel, Pitsmoor, Sheffield. Nine candidates were baptized by Elder Hiram Sutcliffe and Conference President Clarence L. Giles. Short but inspiring Gospel discourses were given by President Giles and Elders Hiram Sutcliffe, G. Kimball Mellor, Willard Boden and Milford M. Mills. Those baptized were confirmed during the service.

Monday, the 10th inst., a baptismal service was held in the Latter-day Saints chapel at Sunderland (Newcastle conference). Three candidates from the South Shields branch were baptized by Elder Walter H. Allington, Jun. President Ezra T. Benson conducted the meeting and Elder Vernon G. Robinson addressed those present. The three baptized were confirmed by Elders Robinson, Brother Frederick Oates and President Benson.

Socials.—Saturday, the 11th ult., a farewell social was held in the Manchester hall in honor of President C. C. Johns and his family, of the Bolton branch, and Brother Walter Roberts of the Manchester branch. A very enjoyable program was rendered by members of the different branches of the conference. Appropriate gifts were later presented by the immediate families of the guests and by the Saints of the Manchester conference.

The Middlesbrough branch (Newcastle conference) joined with the Skelton Sunday-school in their semi-annual outing Monday, the 20th ult. All met at Saltburn and enjoyed a most pleasant afternoon in games and competitions. About sixty saints, friends and investigators were present.

The Nottingham branch (Nottingham conference) held a very

delightful social Wednesday, the 29th ult., in honor of Sister Thomas English and her family. A splendid program was rendered, after which each member of the family was presented with a token of remembrance by the branch. Many Saints and friends were present.

Saturday, the 25th ult., a very enjoyable farewell social was held by the Manchester conference at Manchester, in honor of Sister Ethel Cooperthwaite. A large number of Saints and investigators, and the traveling Elders of the conference, were present.

A very successful harvest festival was held under the direction of the South London branch, on the evening of Thursday, the 6th inst. Branch President James E. Bradley presided over the program and other events of the evening. President Joseph E. Wright, Sister Katherine G. Wright, and Elders Jesse R. Peterson and Emerson C. Willey, who were among the visitors, all gave interesting talks. There more than fifty in attendance. The proceeds will be distributed among the Sunday-school, Relief Society and Mutual Improvement organizations.

Under the direction of the amusement committee of the South Shields branch (Newcastle conference) a very enjoyable social was held Thursday, the 6th inst., in the Victoria hall, South Shields. A splendid program was rendered by Sisters Doreen Torrens, Emma Hurrell, Elizabeth Mills, Hannah Hutchinson, Grace Balls, May Easter, Lillian Foster and Myrtle Foster, and Elder Walter H. Allington, Jun. Delicious refreshments were provided and served; and all present participated in games. There were sixty-three persons present.

Branch Conferences.—Sunday, the 2nd inst., a very successful conference was held by the Abercarn branch of the Welsh conference. The first meeting was conducted by Branch President William Griffiths and the second by President Grant Y. Anderson. The Abercarn quartet rendered some beautiful musical numbers. Five traveling Elders spoke on interesting subjects. Several investigators were present, besides twenty Saints from the Varteg branch.

Sunday, the 19th ult., a branch conference was held in Gainsboro (Hull conference), with Conference President Marion Rogers presiding and Branch President Kenneth A. Brady conducting. In the afternoon session, which consisted of reports from the various organization, the speakers were: Sisters Molly Cook and Mary A. Northgraves, Brother Alma Manton, Elders Rulon T. Rushton, Kenneth A. Brady, and K. Marsel Widtsoe, and President Marion Rogers. Those of the evening session were Elders Rushton and Widtsoe and President Rogers. Appropriate songs were rendered by Sisters Vera Cavanagh and Molly Cook, Brother J. E. Thomas, and Elder Brady.

Sunday, the 2nd inst., a branch conference was held in Foresters' Hall, Hull (Hull conference). There were in attendance, besides a large number of members and friends: Conference President Marion Rogers, Elders K. Marsel Widtsoe and David D. Lamph, and Brother John F. Oleson. A very delightful program was rendered by the children in the Sunday-school session, and favorable reports of the various organizations were given. A special Priesthood meeting was then held in which many things pertaining to the uplift of the branch were discussed. In the afternoon and evening sessions Gospel discourses were given by Elders Widtsoe and Lamph, President Rogers, and Brother Oleson.

Sunday, the 9th inst., a branch conference was held at Eastwood (Nottingham conference) with Elder G. Rex Sutton presiding, and Branch President W. H. Mullinger conducting. At 11 a.m. the officers and teachers assembled and discussed problems existing in the branch. At 2:30 p.m. the Sunday-school session began with a good attendance. The children demonstrated the value of Sunday-school work by the splendid program they rendered. Elders G. Rex Sutton and Ernest H. Capel spoke to the children. At the evening session Elder Fred. D. Manghan, Brothers W. H. Mullinger and George W. Hart delivered Gospel discourses. An anthem was rendered by members of the branch.

The semi-annual conference of the Middlesbrough branch of the Newcastle conference was held Sunday, the 2nd inst, at Middlesbrough. There were three sessions: a Priesthood meeting of reports and instructions, a Sunday-school program showing the interest being taken by the children, and a general session in the evening, when many persons were standing for lack of room. Twenty-two investigators were present. President Ezra T. Benson and Elders John M. Jones and William A. Monson were present and were the speakers of the day. There was an increase in attendance of fifty per cent. over that of the branch conference held six months ago.

The Norwich branch conference convened on Sunday, the 2nd inst. President Peter Tolboe presided at the three sessions, and all of the traveling Elders of the Norwich conference were in attendance. The speakers of the day were President Peter Tolboe and Elders Kenneth J. Myers, James D. Moyle, Orlando J. Condie, Floyd A. Bailey, Claren Schofield, Arthur H. Aamodt, Francis L. Dent and Brother James Hook. Brother and Sister Sidney Peek sang a duet, and the Norwich branch choir rendered a song. The meetings were well attended and enjoyed by Saints and friends.

Sunday, the 9th inst., the Lowestoft branch conference convened at 80 Clapham Road, Lowestoft, with President Peter Tolboe presiding. Elders Francis L. Dent, Claren Schofield, Floyd A. Bailey, James D. Moyle, and Kenneth J. Myers were present.

There were three sessions, all of which were well attended. In the morning the Sunday-school gave an interesting program, and Brother James Hook addressed the meeting. At the afternoon meeting musical numbers were rendered by Sisters Lily and Madeleine Walker, and by Brother and Sister Sidney Peek. The speakers for this session were Elder Myers and Elder Moyle. In the evening the speakers were President Tolboe and Elders Bailey, Schofield and Dent. A quartet, consisting of Elder Dent, Brother Sidney Peek, and Sisters Lily and Madeleine Walker, sang "Behold 'tis Eventide." Sister Violet Shepherd also sang a solo.

The Newport branch of the Welsh conference held its semi-annual conference Sunday, the 9th inst., with Conference President Grant Y. Anderson presiding over and conducting both sessions. President G. H. Tazwell gave a report of the branch, which has had one hundred per cent. in its attendance at meetings and in its tithe-payers for the past year. The speakers of the day were Brothers Day and Griffith from the Cardiff and Abercarn branches, Elders Joseph Orgill and Lewis Hansen, and President Anderson.

DEATH.

BEECHING.—Sister Mary Ann Beeching, long a faithful member of the South London branch, died August 25th. She was born in London January 1st, 1861, and was baptized January 4th, 1891. Services were held at her home by Branch President James E. Bradley. President Joseph E. Wright and Elder Karl P. Weiler were the speakers. President Wright dedicated the grave. Memorial services were held the following Sunday at the branch hall.

PATTISON.—Sister Margaret Muir Pattison died August 29th, 1923. Deceased was born October 19th, 1831, and was baptized in 1849. She was a faithful Latter-day Saint. Funeral services, conducted by President Ezra T. Benson, who was assisted by Elders Vernon G. Robinson and Walter H. Allington, Jun., were held at the home of the deceased in South Shields.

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